VOX CIVITATIS.

OR

LONDONS Complaint against her Children in the COVNTREY.

Shewing to them her { infirmitie, / povertie, / desolate misery.

Vpbraiding them with { vnkindnesse, / vncharitablenesse, / distrustfulnesse.

Informing them of her { Comfort in God. / Counsell to them.

Chiding the Countrey for their { Ignorance of { God, / and his hand. / Hard-heartednesse in { entertaining, / burying.

Taken from her owne mouth, and written by *Beniamin Spenser*, Master in Arts.

IOB. 19. 21.

Haue pitie vpon me, haue pitie vpon me: oh ye my friends, for the hand of God hath touched me.

LONDON
Printed by I. D. for *Nicholas Bourne*.
1625.

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LONDON

Printed by L. D. for Nicholas Bourn.

1642.

TO THE HONOVRABLE, REVEREND, AND *WORSHIPFVLL*,

Magistrates, Ministers, and *Physitians*, Resident with me; And to all other my Christian children, who haue *out of a good Conscience stayed with me in this time of my grievous affliction, administring to me wholesome cordials, or comfortable words, or charitable works*;

GREETING.

Brother is borne for aduersitie, and true friendship indeed is tryed in miserie: God hath tryed you, and I haue found you such as I may trust. Therefore all the blessings that I can conceiue in my heart, and all the gifts in my hands light vpon you: since you haue comfor-

ted my drooping heart, *and* ſtrengthened my feeble knees. *And now ſince you haue taken both care and cure of me, let me prevaile with you farther to Patronage this my complaint, and exprobation, and to defend it from the malevolent tongues and hands of ſome of my fugitiue children: for all that are fled, are not obſtinate againſt me but fearefull, or wanting knowledge, and yet pitifull to me in their diſtractions. This your Patronage I deſire, not for contention but edification: becauſe if any contention be, whoſoever winnes I may chance looſe loue. Therefore with the Apoſtle, I wiſh all things may be done with meekneſſe. And the bleſſing of God the Father, the grace of Ieſus Chriſt, and the fellowſhip of the Holy Ghoſt be with you all.*

Your nurſing Mother,
London Citie.

¶ Vox Civitatis.

He that hath many enemies beleagering him, may doubt, which to set vpon first with most safetie to himselfe. And as *Physitians* are distracted with the many infirmities of an old parched vp *Patient*, which disease in him to take away first, that the other make not head against his life: so I now poore, distressed, reiected, diseased *London*, once the *Phœnix*, now the *Owle*; once the *Paragon of beautie*, now a *Patterne of deformitie*; lately the crowne and pride of great *Britaine*, now a skar-crow & scorne; know not which way to turne me first. My God is angred, my household plagu'd, my hopefull children dispersed. Which *last* grieues me not *least*, that I should nourish children, who should in time of need so forsake me. I haue sollicited God in supplication, I haue cõforted my family with my best adjutatio; but my sorrowes increase, & my friends decrease, which makes me send out (in the bitternesse of my soule) this exclamation against them, this declaration to them.

Ah well said St *Chrysostome*; *Quod est in arboribus humor, hoc est in hominibus Amor*: The loue in men is like iuice in trees, which humor seldome reuisites the roote being once sent forth, but shootes forward into sprigs, leaues, or fruit: so childrens loue seldome reflects on the Parents, but aboundeth forward to some other obiect. And so deale you (my children) with me, whose vngratefulnesse I much pittie, though it may be you regard it not.

But howsoever, I must discharge my conscience in relating your faults, that so (if in your absence some of my lewd sonnes prey on your goods) you may not blame mee for not informing you: nor when you returne (if you tast of correction) you may not take hainously my Reforming you. And least you thinke I speake without cause,

consider my { infirmitie. Povertie. small company.

And that you are not guiltlesse, neither of these miseries, nor vndeserving my expostulations, I pray

consider your { vnkindnesse to God, and me. vncharitablenes to the needy. distrustfulnesse in Gods providence.

And yet that I am not comfortlesse, marke my confidence; nor loueless to you, obserue my counsell, in that

I wish you to { reclaime. repent. believe.

And lastly, Commend me (I can scarce say kindly) to those vntaught Country creatures, whom neither Feare of God, nor knowledge of his Word, nor example of my ciuill gouernment, nor kinde entertainement, nor lending, nor lending, nor trading, nor my large contributing to their Briefes, can winne to the kinde well-comming of my children dispersed through their infirmitie, nor to the burying of them without inhumanitie. And let those *small Iustices* and *Surly Sirs* know my displeasure, who care not though I starue for want of foode, who keepe backe the people as much as in them lyeth from bringing sustenance hither, for feare the *Plague* should come thither *in a paire of Bellowes*. But their fault I put last, as the least in comparison of yours, who fright them with your amazednesse. But you should haue had more hope in God, more trust in his Word, more loue to me, more respect to your selues, then thus to expose your bodies dead, or alive in this case to the rude curtesie of the ignorantly fearefull (I had almost said) faithlesse Country.

And

And all this comes to passe because I am touched with infirmitie, which what it is you shall know: my infirmitie is { naturall. / spirituall.

My spirituall Infirmitie is sinne in generall; but in particular { securitie in prosperitie. / vnsensiblenesse of visitation. / murmuring in want, abusing plentie.

Which you my children haue not beene behind-hand to augment, neither are you guiltlesse. Haue not you infected *my ayre with swearing*, my *Taverns* (which I erected to comfort the sorrowfull) *with spewing vp your surquedry*? My *shops with cheating*, my *Churches with hypocrisie*, my *suburbs with baudry*? What sin am I tainted withall, of which you haue not the tincture? What paint haue I put on, of the which you haue not the visor? you haue *grinded my poore, you haue eate my people like bread, you haue sold them for old shooes, you haue oppressed by might, and Bankruptisme, you haue left debts vnpayd, you haue opened a way for vnconscionable men to vndoe others by your departing, and left me*, last of all, *to desolation*, as if you were none of those, who had augmented my sin, and therefore needs not partake of my punishment. These mischiefes you haue left behind you, though your bodies are absent, and I feele the smart of yours, and mine owne folly.

There are some of you, who are absent, whose nakednes (with *Constantine*) I had rather cover with my cloake, then discouer. But I see *some wilfully let goe the plough*, and never looke after it; I see *Shepheards smitten with feare, sheepe scattered, hearers fickle*, for want of due ordering, *Church discipline reiected, Sacraments neglected*, the *bread of life vilified, your selues in counsell and example despised*. I am benefited by your prayers and paines, therefore I will spare reproofe, as not worthy to doe it. But yet obserue (I pray you) (especially the most of you that are fled) how your people grow dissolute, their natures insolent, their eares itching, their appetite greedie, their heads distracted, their hearts

vnsetled.

vnſetled. I accuſe no Father of the Church, for they haue no particular place of reſidency, the care of all the Churches lyes on them, and they deputed you over particular Congregations for your owne good and the peoples alſo, that the Church may want no tendance. Yet I ſay not, that you haue bin the fountaine of all this. For you my lay children (for the moſt part) cannot complaine for want of teaching, ſince you haue followed ſo little, and playd the wantons with your bread. For are not *the Iudges corrupt, turning Iudgement into Wormewood?* Your *Iuryes vniuſt, inclining to the ſtrongeſt ſide, becauſe they ſhall be well payd? Officers cruell, and hard-hearted: Phyſitians and Chirurgians, aymimg more at Coyne then Cure: Lawyers ſpeaking not according to the truth, but the greatneſſe of the fee: Church officers full of partialitie, and Conivency, reſolving* (as it may ſeeme) *to be forſworne before they vndertake the office?* I will not ſay that ſome get by their offices, relying on the power of their place for want of ſtrict examining their account. If any be ſo honeſt to complaine of offenders, *Court-Cobwebs cannot hold the great flyes, their luggage is ſo heavie; but ſome Officers like a Spider can draw in the little fly to the Center.* And though a man haue never ſo much diligence, ſome vnder-Officers (for a wager) can fruſtrate all with their private *Indulgence.* No wonder if my yonger children be bad, when my elder are no better; for to their example, *Totus componitur orbis:* and yet ſome of theſe are gone, as if they were never the men.

And if their ſinnes would ſpurre away as faſt as they, I ſhould complaine of no other infirmitie. But *Quicquid delirunt iſti plectuntur Achivi*, whatſoever you haue done I find the ſcourge of it, and I with my poore Inhabitants may ſay with *David* in the perſon of my Saviour; *The rebukes of thoſe that offended thee, fall vpon me.* Yet I excuſe not my ſelfe, nor my reſidents as Innocent, but would not haue my ſelfe onely cenſured, becauſe I beare the puniſhment. I know that I haue ſinned *in my hard heartedneſſe, in not mourning for my late Soveraigne*, whoſe Subiects now follow him in death. I often deſired warre, *when God cryed peace*, or ſickneſſe

neſſe to conſume my multitudes, and ſtrength: and now am weakened. Oh turne to me againe thou *Lord of Hoſts, ſhew vs the light of thy Countenance, and we ſhall bee whole.* I know alſo that I haue the poore with me, a rude people, whom I cannot rule, whoſe neceſſity hath hardened them, and their dejection driven them to *Commit ſinne with Greedyneſſe.* And as Cookes frame all things to the palate, and omit things profitable, ſo doe they (ſaith *Philo*) omit good, & turne all things to their preſent pleaſure. But I haue a generation here likewiſe, who *make a conſcience of ſinning*, whoſe teares are daily powered forth, and prayers ſent out, & ejaculations ſhot vp for my reſtoring, who (I doe hope) ſhall be heard in that they pray for, and I ſhall be cured, and they ſhall be bleſſed.

In the meane time my ſorrowes are multiplied not more by ſickneſſe then by ſcandalls of weake Phantaſies, and by the comfortleſſe deſertion, and deceſſion of my Children. My ſcourge inflicted on me is the *Plague*: A diſeaſe *feareſull* enough, yet not halfe ſo *feareſull as my ſinnes*, through which I haue run boldly enough, and in which the countrey people hath taken part with me. A diſeaſe, which *David* choſe before Famin or the Sword, *Let me fall into the hand of God* and not of man. A diſeaſe, which is ſome ſigne of Gods favour: for hee hath not ſuffered *Famine to blaſt our fields with her barren breath*, neither hath hee ſaid, *Sword come through this Land*: but like a Father he hath taken vs in hand himſelfe; as *David* cals it, *the chaſtiſement of his owne hands: Let me fall into the hand of God.* A diſeaſe, that was the *Laſt blow*, that God tooke at Ægypt, and the common ſcourge of Iſrael, and vſualy ſet on by an Angell, whoſe ſtroke moved the mud of mans nature to his owne ruine, which elſe lyeth ſtill and ſettled, and deſtroyes man ſome other way in time. I confeſſe, that I haue heard related, that ſome of my ſiſter Cities haue been infected by ſtrange accidents: but *God is my maſter*, and not Fortune my miſtris: ſome ſay the infection happeneth by conſtellations, ominous aſpects, evill conjunctions, vnſeaſonable

The ſecond kinde of infirmity or malady.

weathers, but these must extend themselues then beyond a Cittie, and her suburbs: because in these occurrents the Aire is tainted, and then not kept within the compasse of one Cities Hemispheare.

Some haue been (they say) infected by meere stinkes: they are noysome Indeede, but haue no more relation to kill this way by a Plague, then by other wayes and diseases, which they may breed and bring to passe. Bad fumes are discommodities that I am much troubled withall by reason of my noysome Children, and idle seruants, but yet my breath is not so obnoxious as is reported: for if it were, fiue would die to one, that doth dye, it being the Common breath, by which all with me doth Liue; & being that there is two weake bodyes for one strong (counting women and Children.) And beside if my breath were infectious, then would those creatures, whose nature haue affinitye with man (as Swine, Cockes, & Henns) receiue such infections in the streetes, as would forth-with slay them, though they were not kept vp in Plagued houses. Therefore doe not scandall me, and adde affliction to the afflicted, but Consider. *God is my rocke, and his word is my pillar, and the ground of truth.* I know that God may vse outward meanes to infect, and suffocate: But least wee should leane too much to nature, hee doth not (in Scripture) reveale this disease so executed: but either he doth expresse it done by an Angell, or else doth silence the execution thereof in a mute anger. *Iob* was smitten with scabs, yet the Scripture attributeth it to the Divell; and why should wee thinke but that in a disease so mortall, so quick dispatching as this, but that hee vsed his good Angell incensed with his Maisters displeasure, or else sent Sathan to buffet vs for our presumptions.

Our Church acknowledgeth the Plague to be Gods arrow, and *Hippocrates* calleth it θεῖλατον κακον. And therefore for Gods cause, least you detract from his honour, lay it not all vpon me. I know that those houses, wherein God hath smitten one (for want of care and meanes) may and doe taint others; but what is this to my breath, or that

men ſhould think therfore that I am totaly infected. Or if one goe abroad out of ſuch a houſe into a congregation, and there (becauſe they haue not been Ayred firſt) taint another (as wee ſurmiſe): or ſometimes one being afraid of another, their heart faint, and their bloud turnes, and they dye of the *Plague*: Their paſſions (though not ſtroken) helping to worke the humors of their body to a ſoare; is this ſufficient to forget the operation of God in this Plague, or condemne me, or leaue me vtterly deſolate? God hath ſaid that *he will ſend evil Angels* among vs, yet theſe can but vex them to whom their licence extends; yet I make no doubt, but God makes the Peſtilence ordinarily to cleaue to a man by infection, but this doth not hold alwayes that he doth ſo; & when it doth take one by infectiō, it is not alwayes mortal.

And this is the infirmity, with which I am at this time affected. And that I draw you not into errour, take the Iudgement of other Ancients, and let none thinke by an obſcure evaſion, to make me the more to be ſhunned in neceſſary neighbourly comfort, by ſaying the Plague in Scripture, and ours were not all one: becauſe theirs were ſuddaine, ours are lingring. For God made thoſe ſharpe, that *wee* which were to liue vnder the times of mercy *might bee warned by his ſeverity to them*: And if he had ſuffered them to haue liued vnder the ſtroake but ſo long as *Hezekiah* did, it would haue broken out of them as it did on him and vs at this day. God is more mercifull to vs then, who by ſpace betweene his ſtroakes calteh to repentāce. But let not vs abuſe this mercy, and crye out raſhly, and Childiſhly (before God toucheth vs) that all London is infected. Indeed lying and breathing vnder Gods ſtroake, oftentimes infects others: hath not God therefore given you learned Phyſitians to your Brethren, to helpe you with preſervatiues againſt the infection, though they cannot recover the fiſh that is ſtroken? And if we vſe theſe good meanes hath not God given vs his word, which declares his power in reſtraining not onely infection, but the violence of his *Devouring Angell alſo*, as our *Late King Iames of*

1 Cor. 10, 11.

Bleſſed memory called it in his Parliament Oration the laſt Plague time. And haue not our Magiſtrates moſt worthily, and carefully prouided to ſhut them vp, or diſpoſe of them elſe where, who haue beene ſtroken: Which courſe might doe ſome good, but that wee lack perſons, and purſes to keepe in, and keepe the ſicke when they are within. All theſe things being obſerved, I needs not be left like *Iob on a Dunghill*, nor my infirmity bee ſo much ſhunned, that I and my Children ſhould be ſo many miles ſeuered

The Venereall Pox is ten times a baſer diſeaſe and more abſolutly infectious, yet my ſons (I ſhame to owne them) that haue it, are called Good-fellowes. Men will not ſtand vpon it to drinke either Wine, or Tobacco with them, who are more fitt (not for the *Peſthouſe*) but the *Piſtrinum the Bridwell*. The *Chyrurgions* never ſhun to cure theſe, but becauſe the hand of God is vpon me, & a leſſe infectious diſeaſe though more pernitious; I am ſhunned of ſome *Paſtors and people, Phyſitians and Chyrurgions*, as if they ſtayed, they ſhould be all dead men; whereas this diſeaſe is a culling & a picking out of men to ſet forward (as in a muſter) which cauſeth it to take at the beginning one heere, and another halfe a mile off, then leape thither againe, where it was firſt, and take them away, which at firſt it left, (as the weekly Bills teſtifye) neither can it be proued, that all theſe haue by any contracting or conventing ever met together, eſpecially ſince houſes were ſhut vp. So that (as *Fernelius* ſaith) this diſeaſe hath an hidden beginning, and why not an hidden proceſſion? But only that in continuance, ſome accidents doe befall, vpon which our reaſon hath more ground to traverſe and diſcourſe.

But ſome will ſay the Plague is mortally infectious and therefore it is willfull murder to ſtay if I may goe. I cannot ſay ſo, *If it bee thy place and calling to ſtay*: But I ſay, thou then doeſt kill them wilfully (by thine owne argument) whom thou leaueſt behind, or ſeeſt to keep thy ſicke: except thou thinkeſt that ſeruants and poore keepers may bee killed vp by authority.

But

But ſurely if it were but well obſerved, my infirmitie rather deſerveth an humble reverence, then to breede a ſcandall, or an offence. If it were meerly naturall, men might like naturall men fly from it. But as it is ſecretly hidden from the Heathen (as *Galen* and *Hippocrates*) who grant the beginning thereof to be very ſecret: ſo the Scriptures declare vnto vs that hidden beginning, that ſo wee might know, vnder what covert to hid vs. The 91. *Pſalme* tells vs in verſe the 2. 4. *Of the ſhadow and the wings of the Almightie.* Therefore the *Septuagint* tranſlates that *Pſalme* where we finde the word *Peſtilence* by the word (λόγος) which ſignifies *a word*. Or elſe they call it (πρᾶγμα) a thing, arguing the ſtrange nature thereof. Theſe learned *Iewes* went to the cauſe of the *Plague*. I am not ignorant, that the Heathen learned Phyſitian *Gallen* called it (λοιμὸς) becauſe of his deſtroying nature, and mortall diſpoſition, and *Hippocrates* called it (ἐπιδήμια) becauſe of his ſpreading nature. Theſe men went no farther then the effect, which was viſible, but the inviſible operator, and operation was hidden from them, and therein they did but gueſſe. The Scriptures call vs to an outward admiration of this wonderfull worke, and an inward adoration of God, who is the enlarger and reſtrainer hereof: who makes ſuch ſweet promiſes in the 91. *Pſalme* concerning deliverance from it; as, *Thou ſhalt goe on the Aſpe and the Dragon.* Which *Mollerus* on that *Pſalme* ſaith, ſignifies the *Peſtilence*, and vſed by the *Pſalmiſt*, *Vt vim venenj ſignificantius exprimeret*: yet not the force of it to infect, but to kill; for the ſting of the *Aſpe* poyſons but thoſe whom it ſtrikes, it imparts not the ſame force to another nor *contactu*, no not by touching of the bodie ſo ſtung. Yet this my infirmity doth: yet alwaies not abſolute to death, nor doth it alwayes infect to ſickneſſe (*Deo iuuante*) for we ſee that your *Searchers, Keepers, Sextons, Bearers*, are the ſeldomeſt taken with it.

Therefore the beginning of this my infirmitie being inviſible, the proceſſion doubtfull, the deſtroying ſelective, as it were *Morbus rationalis*, a diſeaſe that did cull out of

discourse or reason men appointed to die, and not alwaies infect the next *adiacent* places): my learned & reverent sons of former times in my affliction divinely haue called for Metaphysicall perfumes. So did Mr *Fenton* in his spirituall perfume, as if Kitchin fire did as much good to purge away this disease, as our pots of Frankensence doth in my streets, when the winde blows it all to one end. And that we might haue recourse to God aboue (though not without ourward meanes) another of my well reputed Sons counts no *Phantasie, that print (as it were) of a blow on some.*

Mr *Fenton* in his spirituall Perf.

Mr *Holland* in his Sp. Pres.

The soares we may know from whence they are; the tokens ordinarily we may discerne, but from whence is this? This seemes to bee (πληγὴ) or *Plaga*, a *blow* indeed so termed *Revel.* 16. 9. All these doth but shew vs, whom first and mainly to beleeue vpon, the God of spirits, who can *call backe his Seriants, and withdraw his Action, and forgiue our debt, and forbeare our lines till some other time.*

Yet I feare me all this will not driue *my smells out of your nose.* If stinkes doth it, doe you thinke the stinkes will be ever the lesse when so many thousand are dead? No. And yet you will come to Towne then, and when heere is the more stirre, heere will be more stinke.

Obiect. But why did not my stinkes kill you before now?

Ans. Because (say you) God gaue not the Word.

Obiect. Why doth not then the most stinking places (as the Shambles) infect first, now God hath given the Word?

Ans. Because God will not haue it so you will say. True, by the same reason you may be saved heere, and die there, or heere when you come backe, because God will haue it so.

Obiect. But you will say, if it comes not onely by such meanes, why happens it vpon the Cittie rather then the Country?

Ans. Because God is ever liberall of favours toward great Congregations, his favours are more plentifull, more visible, and men are more sensible of them. And therefore you shall finde the Apostles (for the most part dedicating their Epistles to Cities; and the Prophets likewise bending their Propheeies thereto. Now where he is most plentifull in

thes

these, he is also of his corrections. So to *Israel*; no people better fed, better taught, soundlier whipt. And it is most equall, that when men abuse (λόγος ξαὸς) *the cleare word of life*, they should haue (λόγος παραχώδης) the bemudding Word of death. 1 Ioh. 1. 4. Psal. 91. 3.

Secondly, It is done to the Cittie for the Countreys example, that the *Pagi*, and the *Villages* round about might tremble, and that the *Pagani* thereof might leaue off their *Paganish conversation*, and *stand in awe and sinne not*: which thing if they doe not, though we haue the sharpe ends of the Rod, they may haue (as heretofore) the stumps. Mistake me not; I doe not hope for it, I feare it. For remember when God afflicted vs the last time, when we had *Zym*, had not you *Im*? When we had the *Scritchowle*, had not you the *night Raven*? When we had the *Pestilence*, had not you the *Plague* also? You had; and you did taste of mine infirmitie.

Therefore consider what I haue declared of it, and vse all good medicines, but aboue all medicines take *Faith, Hope, and a good Conscience*. You shall finde them (my deare children) of more force then the greatest Antidote. Remember the promise of God in that 91. *Psalme*, 14, 15, 16. *verses*, count it precious, let it be thy *Buckler*, as it is in the fourth verse. *Mollerus* on that *Psalme* saith, *Eos qui certa fide in Deum recumberent tutos fore a pestis sævitia*, that those which trust in God shall be free. So Mr *Cupper* on the same *Psalme*. And S. *Chrysostome* on the same *Psalme* saith, *Securus habitat in terra, & prolixam vitam inveniat*, He shall dwell secure, and finde a long life, but *totum hoc fit per spem* saith he. True it is, for we see some scape fire and sword with boldnesse, others ouercome their enemies with fortitude, and shall not the *Quintessence of fortitude, the spirit of valour* (which is confidence in God) doe much more? *Doth not godlinesse profit to all things, both to this life, and that which is to come.* 1 Tim. 4. 8? If any one obiect, that godly men die of it, it is true, doth God deceiue their trust in Psal. 91. 14, 15, 16. 1 Tim. 4. 8.

that?

that? No. He giveth them life, and a better life. For God will not be ſtinted to temporaries by his owne children; and if he takes one away in this minde, I hope he doth him no wrong. Some wicked men you will ſay ſcape too. That is, becauſe God will be better then his word to all men, that the mouths of all men may be ſtopped. He ſpares evill men ſometime, that they may fulfill their ſinne; he takes away the good from the evill to come. And this is thy encouragement, that if he ſpares of both ſorts, why not thee if thou ſtayeſt in thy place, and neceſſary calling? But thou feareſt to die, becauſe neither prepared in faith nor profeſſion. Therefore I conclude my diſeaſe to be ſore, as to be moſt infectious, yet God can reſtraine it, and though he hath ſent out his *evill Angell*, yet I will truſt in the *good Angell of the Covenant*. Doe you ſo likewiſe, that you may be partakers of my faith, not mine infirmitie; and cry, *O Lord, thou haſt beene our refuge from one generation to another*. You haue ſeene my infirmitie, the nature of it, the principall Remedie againſt it. What elſe is to be vſed in naturall cure againſt naturall infection, I leaue to your learned and graue brothers of *Phyſicke*. I haue preſcribed that, which never failed. *Probatum eſt*. Iames 5. 17.

Povertie. But this is not all my trouble, for my ſorrowes are increaſed like my ſinnes: ſickneſſe hath conſumed my ſubſtance, and I may iuſtly ſay with *Dauid, I am weake and poore*. My povertie lyeth in being voyde of { Trading. / Money. / Victuall.

All which I am well-nie deſtitute of at this time. This I confeſſe to be juſtly inflicted on me for my pride, with which I haue ſought to out-face heaven. My tinckling feete, and my tiptoe pace, my horned Tyaraes, and criſped curled lockes, ſhinne-pride, and ſhooe pride, fullneſſe of bread hath made me lift my heele againſt my Maker. *I ſaid in my proſperitie, I ſhould never be moved; but thou O Lord haſt turned thy face, and I am troubled*. My children haue beene

beene so full fed, that they haue fallen out among themselues, the *meaneſt* thinking himselfe as good as the *Magiſtrate*, and the *mightie* refuſing to looke vpon the cauſe of the *meane*. My *Marchants* haue beene the *Companions of Princes*, but now are gone, their place is ſcarce to be found. How hath my backe groaned with heavie burdens, and now *Iſachar ſtands ſtill for want of worke*. One waine may carry all I ſell in a day. I haue had ſuch trading that I could ſcarce find time to ſerue God, but now every day is an holy-day, *becauſe I haue prophaned his Holy-day* (even his bleſſed Sabbath) *which hath beene dedicated to him, as a remembrance of his glorious Reſurrection*. But I haue lyen dead in ſinnes and treſpaſſes. *I haue given libertie to my ſervants to execute their wills in Sabbath-breaking, and deceiving*: now God hath *proclaimed libertie for them to the Peſtilence, to wandring, to idleneſſe*. My apprentices haue beene the *children of Knights and Iuſtices of the Country*, which they accepted at my hands joyfully: but now my Children are caſt out by *thoſe ſwaines like dung, gated like beggars, ſerved like ſwine in hog-ſtyes, buryed in the high way like malefactors*. But whither doth my griefe tranſport me? *This the Country ſhall heare of hereafter*.

I haue opened my *Coffers* to the *Countries wants* full often, and haue ſome of their *Worſhips in bonds ſtill*, but now I want it for my poore Children, and *they neither looke to diſcharge their debt, nor in requitall of my kindneſſe will ſhew pitie to my diſperſed and deſpiſed Children*.

I haue had feaſts admired at, whoſe very ſight hath cloy'd the appetite, and my very *reaſon* hath turned *Cooke* to cocker the palate of my wantons, I would thoſe feaſtings had ſtocked my poore *kindred* in my *Suburbes*, and ſet them to worke, *that there might be no complaining in my ſtreets: with which ſacrifice God would be well pleaſed*. The worſt ſervant in my houſe hath had *bread enough*, and *now I ſtarue for hunger*: for *many* of my children *cry for bread*, and I feare mee die of the *ſtomacke ſickneſſe*, as well *as the ſpotted ſickneſſe*, if there were a Bill could be gotten of *All diſeaſes*. *Davids* teares are my repaſt; his ſighs my repoſe. *Iobs* meſſage is the

newes most rise on my *Exchange*. One Country robs me of my *Asses*, another of my *Cammells*; *my sheepe* are consumed, my *children are bruised*, my *selfe strucken with boyles and soares*. I see nothing but my nakednesse. *Those great Gates*, which were wont to be furnished with spangled starlike beauties, are now the lodging for poore children, or places for dung and draught. *My Chamber and Treasury*, which was wont to be my refuge, can no more supply my wants, it hath beene so swept; beside, the *stocke of my Corporations* hath beene broken to maintaine my wants, and yet my children *cry for bread*: and their brethren that remaine are pressed with their maintenance, and vrged almost beyond their abilitie to find them necessaries.

This misery makes me againe remember my folly, who haue wished for some meanes that might consume some of my children, I being not able to maintaine them. And *God* hath now said *Amen* to my vngracious desires; for he hath taken them away who might haue served for my defence. And now I see, when God sends mouths, he sends meate also, for though I haue buried so many thousand, I haue nothing more then I had in wealth, or trading, nay, there are many who would be glad their houses were visited, that they might be kept by the Parish, because they haue nothing to eate. Yet I haue some wicked wretches, who haue learned of some *Countrey farmers when they want, to grumble against God for something, and when they haue Gods plentie to murmur for nothing*. For their eye is evill because Gods is good. When they haue Corne enough, they say it is worth nothing, and they can make no money of it: but they can make themselues curses with it, for hording it vp, when they should make bread of it for the poore. If they haue bread for their Babes, and food for their Hinds, and provision for their beasts, and a reasonable price for the remainder; haue they not sufficient? Yes more then they deserue, vnlesse the *Pillory*. Such as these have helped to hale a Curse from God, and by their meanes it is I am so leane in lookes, so lanke in purse, so emptie in stomacke.

macke. But I haue deserved my selfe more then all these punishments doubled, yet shall they scape who helpe to encrease them? No. That is my feare, that God hath not yet done, and my griefe, that mine owne children should farther provoke him, and helpe to aggravate my sorrowes.

For I am not onely weake by sickneſſe, poore, being destitute of meanes; but forsaken, being desolate and forlorne of Company. But here lyes my Comfort. *The poore shall not alwayes be forgotten; the expectation of the needie shall not perish for ever.* And although it may be asked in respect of my *Babylonish sinnes*, how is *that golden Citie ceased?* Yet I haue this *hope* in Gods mercy, that *the first borne of the poore shall feede, and the needie lye downe in safetie.* For as S^t. *Augustine* hath it, *Pauper est in animo Dei, non in sæculo*; the poore is in Gods minde, not in his purse; so that his purse may be scattered vpon the rich, but his minde runs on the poore. Pſal. 9. 18. Iſa. 14. 4. 30.

But yet who would thinke children should be so vnkind to a mother, who hath educated them in the knowledge of God, and in the experience of her bosome loue, to let their mother be forlorne of Company. My company that I stand in neede of, but want; are { Ministers. Physitians. Traders. Desolate misery.

The one would helpe me being *soule-sicke*, the other being *body-sicke*, the third being *belly-sicke*. There are others, whom I finde missing too, as my *Lawyers*, by whose science it hath beene spoken of me as it was of the Citie *Abell*: *They shall aske counsell at Abell, and so they ended the matter.* But these my Sons of late time, haue robbed me of that good report, and it is said now, *If they aske counsell at London, so they may begin the matter*; but let it end when it will. These men I misse, but I doe not want them, except onely the *master Bees*, I could spare the *swarme* of them, especially the *wasps*, that doe little but *sting*, and *sucke honey*. I doe not meane them, that doe *Ius dicere*, or *Ius dare*, but those that doe *Ius esse*, swallow the Law, but not *Ius edere*, bring little to 2 Sam. 20. 18.

light; those that fill *Westminster Hall* so full of Cobwebs, though (as they say) it be built with *Irish wood*, where no Spiders will endure: It may be so, for all the *Spiders are below*. I blame not these for absence, because many of them be imployed *by my Royall Soveraigne, and the Father of my Country*. And I know that their judicious Consultations may benefit me wheresoever they are.

There be others whose company I misse, namely, those that should haue an eye to their *Ward*, that it may be defended from misery or disorder this sickneſſe time. Whose very *housekeeping* might haue *relieved* some, *refreshed* others: but their countenance and good example in *fasting and praying*, would haue encouraged all. But they are gone and left the burden vpon one *Magistrate and a few Assistants*, whose care can extend but to his owne abilitie, except his power can command them to stand to their charge as he doth. But they sit in the Country secure, and thanke God they are there. Indeede if they had stayed here, pitying my distreſſe, ayding me in weakneſſe, by disburſing their money, and exerciſing their places, and afterward (when God had ceaſed his hand, and they given him condigne thankes for his mercy.) they then ſolacing themſelues in the pleaſant ſhades, *might thanke God for his preſervation*, and their recreation with a ſafe conſcience. But *to thanke God for his connivency* in their naturall courſes (except for his mercy that therein they be not conſumed) is falſe fire, and ſavors more of the *Kitchin* then the *Conſcience*. Let them thanke their *Coach horſes*, for *I haue ſo fed their Maſters* (for the moſt part) that I am ſure they could never haue gotten halfe ſo farre without them.

But the higher my childrens groanes riſe, the more I looke about me, and the more helpe I ſtill miſſe. Where be my *Chyrurgions* now, that can *mortifie* and *revive a wound* when they liſt; and *rub over an old ſoare, and picke many a pound out of the paring of a mans toe*, that *can ſcarrifie a greene wound, and cauterize an old one*? Where is the ayde I ſhould haue of theſe skilfull men? Theſe are *ſhauers* in their kinde: but at this

this time they had rather *carue at a Capon*, or *Anotamize a Rabbet*, then *Lance a ſcarre*, and doe their *dutie* out of *a good Conſcience to their ſicke Mother*. If *a man that is hanged* fall to their ſhare, who but they to *cut and carue him*! but to what purpoſe thinke you? As the Prieſt did of old *Pectoribus inhians ſpirantia conſulit exta*, gape vpon his gutts, and then make good cheare for their owne. Theſe haue the termes of Art explained, the ſecrets of Nature opened, but to what purpoſe, if it be done to admiration rather then operation; and to ſhew the worke of Nature, and yet not to helpe Nature? For now I ſtand in neede, I am poaſted from the *Phyſitian* to the *Chyrurgion*, by the *Chyrurgion* left to the *Barber*; where, if I will *waſh, and be gon*, and ſo forth, *I may*, he can doe no more.

But I did ſuppoſe, that my *Phyſitians* would not haue ſtirred. Men that haue *Antidotes at command, Electuaries, Pomanders*, and what not, *whole Apothecaries ſhoppes full of conceits and receipts, to keepe all the Cinque-Ports of mans body inviolable*. Or if a man be ſicke, they can, or who can (vnder God) *reſtraine nature, and reſtore health*? They haue many *Powders* and *Antidotes* for other men, or for their money, but none to ſtrengthen their owne heart, ſo much as to ſtay in a Cittie where the *Plague* is. To theſe men belongs that ſaying, *Luk.* 4. 23. *Medice cura teipſum*. And this queſtion which was moſt noyſome *Iobs diſeaſe*, or *the Plague*: and this demand, which conduceth moſt to ſalvation; the opinion of a Naturian, (*the Plague is infectious*) or the preſcription of Divinitie (*he that hath an office let him waite on his office.*) If you thinke the latter, *hoc age et vive*, our bleſſed Saviour ſhall approue you, *When I was ſicke, you viſited me*. Why are we bidden to honor them? Becauſe, ſaith the Sonne of *Syrach*, *They be ordeined for thy health*. Are they ſo? the more vncharitable and vnconſcionable they to leaue me in this diſtreſſe. But ſince I haue ſet them on *Horſe-backe*, they are *rid away*. My Saviour ſaid, *that the ſicke needs the Phyſitian*, not the healthfull. Yea but they ſay the *Phyſitian* now ſtands in no neede of the ſicke, for he hath *filled*

his Purſe, and is gone. Oh ſweet *Samaritane*, if thou haddeſt done ſo to them or me, when thou foundeſt mee lying in the high way to hell and death, what had become of vs? Well, had I but for all this the *Prieſt* to ſtand by me in this *Leproſy*, I could haue borne it: but *as a wounded ſpirit none can beare*, ſo neither can I ſuffer the loſſe of my *ſpirituall ſalue*: I blame not you, that haue two cares, and two cures, (for you are gone every Summer to diſcharge your office to your Countrey ſheepe, and when that is done, I know you will returne) but you that haue no charge to pay your charges but my purſe.

And eſpecially you that leaue your Paſtorall charge in the Countrey, taking vp your *Litter* (*Lecture* I ſhould ſay) and yet *Litter* as you vſe it, making of *London* a *Station till your owne ends be atchieved*, or till ſome croſſe befall me, and then you are gone. Nay, becauſe you would not be ſaid to forſake my people, you haue ſent my people away before with your great perſwaſions to flie. *You loue not two Liuings till you haue them, but a Liuing and a Lecture, is an eaſie taske*, becauſe they are not two cures of Soules, and it is true; *for one is a wounding of Soules for want of cure.*

But this may be defended you thinke, for there is much
Mat. 23. 16. difference betweene *the Temple*, and *the gold of the Temple in Swearing*, ſo it may be there is in *Preaching*. He that hath the charge of two Temples, that is ſomething; but he that is called to one, and taketh the gold of another or two, with neglect of his owne; that is nothing: for my money may be taken, and your ſheepe *left vpon the Downes* in the Countrey, with any Hireling that will doe it cheapeſt. And though my Cittie-children lye ſicke, and ſo the reſt wants foode it matters not, you haue other ſheepe then, let the *Parſon* looke to theſe, ſay you, let the *Phyſitian*, ſaith he, let the *Chyrurgion*, ſaith he, let the *Curate*, ſaith he, and ſo with *Iob* I am brought to the Aſh heape. But if my children would be ruled by mee, they ſhall chooſe ſuch *as will ſtand to their Teaching, and them alſo; in life and death, ſickneſſe and in health*, doing their dutie out of a *good Conſcience.*

But

But let me not condemne the iuſt with the vnjuſt. There are ſome of this reverent profeſſion who are *worthie of double honour*, who have abid with mee in Temptations *the Lord ſhew mercy to them*, and to thoſe worthie *Phyſitians*, that haue not bin aſhamed of my bonds, nor Childiſhly affrighted at my infirmitie: And thoſe *Chyrurgions* who have addicted themſelues to my health, the Lord remember them when they are in trouble, with all the reſt, who have with mee *humbled themſelues vnder Gods hand*, and adminiſtred ſweete Comfort when it was bitterneſſe with me. My reſpectfull eye ſhall ever be vpon them, and their names as occaſion ſhall ſerue, exalted to my power, and that beyond ordinarie diſcourſe: Eſpecially thoſe *Arons* who have ſtood betwixt the living and the dead. In meane time accept theſe ejaculations to God for you in requitall: *The Lord heare you in the day of trouble, the name of the God of Iacob defend you, ſtrengthen you when you lye ſicke vpon your bed, and deliver you not into the will of your enemies.*

But would one thinke my Trads-men ſhould goe if but for their profit ſake: But the *Divell* knowes their minde, that *ſkin for ſkin, and all that a man hath, he will giue for his life.* But yet Gods ſervants haue ever preferred his ſervice their calling; before their owne liues. *Moſes would rather ſuffer affliction with his Brethren, then live in Pharohs Court. Uriah would not lye with his wife, nor eate, nor drinke vnto mirth, while Gods Hoſt was in the field.* And *Solomon* ſaith, *it is better to goe to the houſe of mourning then feaſting*: But theſe are all to little to perſwade you till I ſet before you your faults, as well as mine owne defects.

Which are theſe { Vnkindneſſe. / Vncharitableneſſe. / Diſtruſtfulneſſe.

Your Vnkindneſſe appeares in theſe foure perticulars: *Firſt*, in Diſgracing mee; *Secondly*, in your Country meriment; *Thirdly*, in your leauing mee Deſolate; *Fourthly*, in not paying your debts.

Your

Vnkindnes. Your Diſgrace appeares in leaving my *ſtreetes bare*, my *Temples emptie*, my *Shoppes ſhut vp*. My *Cheapſide* that hath beene my *Plate cup-boord* hath *ſcarce a ſtall-cloath to defend it from the Common inquination of ordinarye, and durtyrootes*: Beſide you haue made my *ſavor to ſtinke in the Countrye* through your raſhnes, and their ignorance. Secondly your Vnkindneſſe appeares in your iocound behaviour in the Countrey, at whoſe Lightnes thoſe *Syrvans wonder*, as at people more vnnaturall then themſelues. Mee thinkes you ſhould feare leaſt benumming death might creepe on your angles (which I ſee conveyed along my ſtreets for your pleaſure) like the ſleepie venome of the Cramp-fiſh. Or while *you ſhoot in paſtime* you ſhould feare *leaſt the Arrow, that flyes by day ſhould aime at you in earneſt*. You bewray the weakeneſſe of your affection to mee, and your fellow brethren, your vnſenſibleneſſe of Gods hand, and your ſhallowneſſe in religion, even by this. Thirdly haue you not adventured mee to the *Common ſpoyle? If God did not watch the Cittie*; If I had not one Son left whoſe care hath ſhewed him a Father to me how might my doores be broken open, my Cheſts ranſackt, mine Obligations torne, my Bonds canceld: you will not beleeue this, yet ſome of you (I feare mee) will bee ſenſible of it. God continue him in this care, and reward him for it. You haue *Faſtned* your dores with *Padlockes*, ſome haue *Powder to blow them open*. When you returne, complaine not what you haue loſt; leaſt I ſmile at your folly and ſeeme to pittie your miſſortune. Fourthly haue you not left ſome of your debts vnpayed, by which I ſhould be releeved, never conſidering what may become of you and yours; and then how your Creditors hearts muſt be turmoyld to ſeeke after their owne. Hath not many of you carried away the better part of your eſtates in mony, and *ſowed them by the High-way as the Lord hath ſcattred your bodies?* I could name ſome *but time will bring them to light*.

Pſal. 91. 5

The Lord Major.

Vncharitablenes. To this adde your Vncharitableneſſe, and then ſee whether I ſpeake without cauſe, which firſt appeares in not releeuing

leauing the poore, who like a cripple cannot follow your nimble coursers. I am not ignorant that some haue given out of their superfluitie, others out of pure charitie, but the most haue not: and so the little which is left, is consumed, and like *Pharaohs kine*, wee seeme never the fatter; for what is this among so many?

Secondly, It shewes it selfe in condemning the poore; (that they are so obvious to the *Plague*) as *if God had a quarrell against none but them.* I know *they are*, for the most part, *ill livers, intemperate of tongue, and appetite, grosse feeders; and such as disorderly thrust themselues into danger*, all this may conspire to their ruine, by preparing their bodies for other diseases as well as the *Plague*: for this disease takes hold on them more then others, because they be most in number: but my *penny-fathers* haue not all scaped it, nor the *finest feeders*, and therefore your judgement of the poore is somewhat too harsh.

Thirdly, It appeares in not assisting me in your prayers. It may be you will say, that you doe in private: if I had seene it here, I would haue more easily beleeved it: for many of you are gone, where you haue *no Preaching, nor yet orderly prayers*, or at least but *leane Sermons*, though you haue fatte pasture. And how you will forget your dutie, when you are not taught it, I may justly feare. Other *Inconveniences* you haue brought about, as *discouraging those that stay*, they weakly conceiving that they are but dead men. Some are of a stronger temper, but yet *Comes in via pro vehiculo est*; your company might haue beene a great ease vnto them.

Againe, by your departing indiscreetly, how haue you *disquieted the Country with feare, procured rough vsage to your selues*, and *vnfurnished vs to serue the worse for your sakes*; for I can scarce get provision from the Gountrey, and so my misery is doubled.

But though you haue forsooke me, I could never thinke you would haue forsaken your God, but rather *received evill at his hands as well as good.* But you haue either in this, distrusted Gods will, that he will not saue you, or else his Distrustfulnes

I speake of those who by their place & calling should not haue stirred but stood to their charge

power that he cannot saue you, the *Plague* being a disease of a depopulating nature; or els you mistrust that this *Plague* came by some accident; and so it doth *Catch that catch may*, every one that comes neere it. But my Saviour saith, that a sparrow falls not to the ground without the will of your heavenly Father. But you will say, that you take your flight as a means to bring Gods will to passe in saving you: you say well, if you can proue it. Doe you thinke that God will saue none that stay? Or that he will spare all you that be abroad? I dare not say so, I feare you would faine wrest Gods will to yours. I grant that evill things cōming from the hand of God, may and ought to be avoided when God shewes a man a gap to goe out at, but this must not be the *gap of our owne Phantasie*. When God leaues a man a lawfull gap, he doth not crosse some positiue point of Religion. And if the case be doubtfull, then are we to bend our selues to that course, which may sute best with the Analogie of Faith, and not to our owne particular, except that particular hold also in as full grounds of Religion as the other course. Therefore in all such passages we are to obserue, *that what we doe be not against pietie, charitie, nature, civill policie*: as that wee decline not from God, from our neighbour, from our kindred, nor from the Commonwealth.

And these wholsome rules, my Reverend sonnes haue laid downe in former times, though misconceived of some of their followers, who willing to please their owne nature, haue catched something from them, not observing their whole intent. I make no doubt, *but in generall, and open punishments you may, and ought to shift for your selues by removall*, as *in famine Abram did*; and *in persecution from one Citie* you may *flye to another*, saith my Saviour. But in an vncertaine punishment (wherein none can assure themselues absolutely in going or staying, of life and death) when Religion and Nature rather invites vs to stay, it is vaine feare to flie, or els selfe-loue without religious respect: except you be such an one as by flight neither hurteth other nor others. Or else

you

you be ſuch * whoſe reſidence is not neceſſary. But who are vnneceſſary (if they be members of a Common-wealth) I know not, except women, and young children, and ſome ſervants, or ſoiourners, or Gentlemen, who haue no relation to me as neceſſary members. For if you thinke the rich men may goe, then hath the middle ſort little to doe; ſo that in fine, they will not finde themſelues very needfull: and let them goe too and then others ſhall haue nothing to doe: and then I ſhall haue none left but the poore, nor of them but onely ſuch as can make no ſcape into the Countrey, and ſo the ſubject of the *Phyſitian*, and the *Miniſter* being almoſt gone, there will be little neede of them too. And for the Magiſtrate it will ſcarce be worth his paines; he may appoint an vnder-officer to keepe the poore folkes in order. But a Common-wealth is a body, and one member me thinkes ſhould nouriſh another; but eſpecially in a Chriſtian Common-wealth. For as *Iob* ſpeakes in his owne perſon, *a man in miſery ſhould be comforted of his neighbours, but men haue forſaken the feare of the Almightie*: the latter part of the verſe I may ſay with him concerning you: You were ever taught to ſtand to your calling; eſpecially in a doubtfull, and inviſible Correction.

* Mr *Balmford* in his Dial. of the Peſt. pag. 69.

Iob. 6. 14.

One of my worthy ſonnes a Doctor of *Phyſicke* did much blame you the laſt *Plague*, for your vnnaturall ſtarting one from another. And as I remember theſe were his words: *It remaineth that acknowledging the Peſt his Contagion, wee notwithſtanding* (who are Chriſtians) *carefully avoyde that faithleſſe and Paganiſh fearefullneſſe, whereby we are made to breake all the bonds of Religion, Conſanguinitie, Alliance, Friendſhip and Policie.* So that you ſee how carefull they were, and yet how head-ſtrong you haue beene. Wee doe the *Pagans* wrong to put this fearefulneſſe on them, for they ſtriue to doe the vttermoſt duties to the ſicke and the dead. It is now Chriſtian fearefulneſſe, the more our ſhame. Some of you will ſay, that God it may be ſent it to ſcatter the Cittie, and puniſh the pride thereof that way: that is hidden from thee, though likely: but thou knoweſt, that

*Dr *Hering.* Epiſt. before his defence printed 1624.

God vseth to send crosses for sin, and yet withall to try vs whether we will cleave to him or no. But you haue forsaken him, his Word, and me also. Some I feare will aske, Why may not they flie as well as the King and State? (indeede some haue beene forwarder then his Maiestie in that businesse) their liues are as deare to them? Oh remember what *Davids* Worthies said vnto him, *Thou art worth ten thousand of vs,* he that thinkes not so, knoweth not what *the light of Israell* meaneth. The King is the head and tower: the Councell is the heart of a Land; and ought to be defended from diseases, least the life be endangered. Beside, their affaires are such as that they may be considered off in other places as well as heere. For want of these considerations I am almost beggered, I was at a *low ebbe before,* but *now it is full flood with me, but of miserie.* I haue scarce a rag left to hang on mee. For my *Woolen Drapers* are departed, *Watling streete* is like an emptie Cloyster. And for *Linnen Drapers, London* may grow Lowsie, if thee be not the better provided before-hand. In *Cheapside,* one can scarce change a peece of Gold (for a penny profit) through the whole rowe. And if I want *Spice* to make *comfortable Broth,* I must stay the returne of the next Voyage; for the *Grossers* are gone also. Thus am I left disconsolate, because *God hath touched me*; and as *Euripides,* πάντα φεύγει πᾶς τις ὐκποδὼν φίλος, every friend shunnes the distressed, but if I should so deale by you, (whose servants are dead, whom you set to keepe your goods) all might runne to ruine. But I haue not so requited you, nor will, while I am able to helpe you. For though you haue forsaken mee, yet my God hath not, and therefore for his sake, I cannot but loue you, and wish you well; and I pray God that a feare of no worse thing driue you home, then that which hath driven you abroad. But now I remember where you are, and how both you and I haue beene abused by those rough hewen and vnnaturall *Idumeans* (who haue neither knowledge in, nor sense of your brother *Iacobs* afflictions) I cannot shew my Comfort in God, nor my Counsell to you, till I haue vttered my sto-

2 Sam. 18. 3.
2 Sam. 21. 17.

ſtomacke to them, whom I condemne of *ignorance* and *hard-heartednesse*.

First, of *ignorance*, I might ſay of *manners*, but that you will grant at the firſt word; or of *cruelties*, but that appeares plaine enough; I might ſay of *covetouſneſſe*, as hording of Corne, but you are contented to be convinced of that, ſo you get my money. But I ſay I condemne you of *ignorance*, which is the fountaine of all this miſdemeanor. For you are *ignorant*, firſt, *of God*, and ſecondly, *of Gods hand*, and that appeares, *by your ſtrange fables of the Plague*, as if God had no ſtroake in that diſeaſe till you feele it. You more reverence the *Clouds*, then the *Creator*; and haue better skill in the *Weather*, then the *Scripture*. *You Hypocrites can diſcerne the face of heaven, but not the ſeaſon, nor the time of Gods viſitation.* Many of you ſuppoſe God to be *an old man in heaven*, and *thinke the times were never good ſince your hennes left laying ſo many egges, that made your heads addle ever ſince.* Like thoſe *Iewes*, that thought it a fine time when *they offered cakes to the Hoſts of Heaven.* You are afraide to doe good, leaſt God ſhould not marke you, and if you doe evill, you cry, *God ſees not, neither doth he underſtand.* Some of you I confeſſe to be *better learned*, by the paines of your *carefull Miniſters*, but yet many of *you alſo*, are *ignorant of charitie* toward them, whom God hath afflicted. The Countreys ignorance.

How could it elſe come to paſſe, that you are *ſo ſhie both of them vntouched, and me being viſited, and to others of my children diſtreſſed.* Some of thoſe, *who are whole, you haue locked vp in houſes, debarring them of things neceſſary, and the libertie of ayre, walkes, and the Church.* Some you haue *impriſoned*, *I hope they will know by what Statute*, if you haue done as the report goes. *Them that are viſited, you will not ſuffer to haue attendance*, but they muſt lye comfortleſſe, and dye deſperate of all helpe in this world. They *whom God ſmites by the way, you let them dye in ditches, or draw them to a hole like dogs*; and this (I perceiue) you would not doe, but for feare their carkaſſes ſhould infect your ayre. But if God ſhould ſuffer the divell to haunt thoſe places, for ſuch inhumane Hard heartednesse.

vlage, then you will remember your cruelty. For no ſinne will aſtoniſh you, but *Buggs* it may be, would affright you. But I feare God hath worſe *rods in pickell* for you then ſo, though they will ſuite well to the knowledge and beleefe of many of you. But *your Iuſtices*, whoſe name doth import *ſquare dealing*, would never ſinke into my minde, to be the Authors of all this diſcourteſie, and vnchriſtian dealing, till I heard the Countrey-people relate plainely to me, that they were warned by *thoſe profound and admired Iuſtices*, that none of them ſhould dare to come and convey any releefe vnto *London*, vpon paine of being ſhut vp foureteene daies, *oh rare prouidence*; and this was confirmed by their *Worſhips* hand, *oh fearefull warrant*, and publiſhed as a Proclamation, *oh grand States men*. But therefore I flye to *Ceſar*, as the woman of *Sunaria*, crying; *Helpe my Lord oh King*. For I will not beleeue, that this ſtrictneſſe is from thee, neither can I thinke that thou art willing; nay, I know thou art not willing, that I ſhould be Plagued and ſtarved at once.

2 King. 6. 26.

Oh you Pagans, can you be ſo cruell *to a mother in Iſrael*, to whom the proudeſt of you haue beene beholding either for Coyne or Counſell? *Worſe then Barbarians*, for they would *comfort poore ſhipwracke Paul, and though they miſconceiued him while the Viper was vpon him, yet they thruſt him not out till they ſaw further*: and ſo you when my diſeaſe hath left me, will come fawning vp to me, and offer me your ſervice: but I ſhall beleeue you at leiſure; you will vrge ſome bald excuſe or other, for this vnkindneſſe *at your lodgings* (which if I can bring to paſſe, *ſhall be at the Saracens head*, becauſe you haue ſhewed your ſelues *Pagans*. As for your followers, they may lye in their throate, or any where with your *Worſhips* permiſſion.) *I feare me few ſuch as you will be approued at Gods barre, and bench for this: When I was ſicke you viſited me*. But if you haue a botched horſe with his backe full of vlcers, you can finde a Farrier to cut out the exorbitant fleſh: but let *a ſonne or a daughter of Abraham* dye for want of attendance. If one of you haue an Oxe or an Aſſe in a ditch, you will helpe him out, (and may, though

They fell on the other extremitie.

it

it were the Sabbath day, in case of necessitie) but you can giue warrants to let your brother Christians die in a Ditch. Your Innekeepers professe Hospitality; and if a man will, he may drinke like a Swine; but if the afflicted of God desire repast, or repose, they must lye with the Swine. If *their Chambers reeke with smoke of Erebus, and stinke (like a dead Dog) of spewing; that is not infectious because they are vsed to it.* But if a Christian come from mee weary with trauaile, though he hath no disease, yet he is kept out with bills least his breath should infect their stinking roomes.

Some of them can keepe a *Fox in a Coverlet*, and *a whore in a Closet* whose soule already hath burst forth often with *Odious soares*, and *Infectious swellings*, but they can make no shift for a sicke Body, whose soule would bankrupt them to imitate the patience thereof vnder Gods hand; but they must drop downe without commiseration. Doe you neither feare God, nor man that you are thus insolent? If a man dye he must be dragged at a Horse tayle like *Hector*, or drawne with men like *Tamberlaine*; If he liue, hee must lye in follitude, or misery: Oh base Heathenisme; vnheard of Barbarisme; I see there is no Tyrant like superstitious opinion. If I should giue my fury the Bridle, I should set such markes on you in this my rage, as a *Lyoness robbed of her whelpes* would doe, or send out some *Satyrs*, whose sharpe scourge should make you hid your selues. But O God thou hast taught me Patience, and I intreat thee if I haue offended in this, pardon the exuberancye of my passion, which swelles so high to thinke on my Childrens calamity agravated by these mens cruelty. I haue now plaied the part of a weake Woman ouercome with iniurie, yet I haue not *Out runne the Constable* for hee is in the *Country*.

But now I must shew these vnnaturall men (least they laugh at my anger, and rejoyce at my tribulation) that though I am greeved, I am not discouraged: And to my Children, that I loue them, though I doe (not without cause) reproue them. I am not disheartened, *First* because

I

Comfort in God.

I haue hope, that this *Plague is but Gods purge, to make mee more helthie in soule & body. In soule* for *it is good to be afflicted, & those whom God loues he chastiseth.* I hope it is *Gods rod not his sword* to correct me, not to destroy mee: His fire to purifie, not to inflame and consume me. And this not without reason: for *First* this course my God hath vsed heretofore, to bring mee into the right way. *Secondly*, because hee hath not given me to slaughter of my enemye, nor famine, but hath given me hope of the fruites of the earth; and hath taken mee into his owne hands to chastise mee, and I know *with him there is mercy and with my Sauiour plentious redemption.* *Thirdly*, because hee doth it by degrees, as so many warnings that I should aske forgiuenesse before he strike againe, when as he might consume mee at once. *Fourthly*, because he hath left me as yet the pillars of my age, to leane on like *Iachin and Boaz*; good Ministers, as monitors to remember mee, and good Magistrates as Fathers to prouide for me. But aboue all, the frontispeece of beautie, built vpon these pillars, a good and gracious King, whose heart I know, and heare, doth pittie my distresse.

Fifthly, I hope it will purge my body of bad humors, as vitious persons: Nay, I know it hath already of aboundance, and the rest will stand (I hope) in more awe.

And *againe* it sauours of mercy, in that the poore is taken from him, that is to strong for him, (namely this hard world) and God hath made more roome vnder me. And if I *prouoke him not further*, and draw his punishments out longer by *distrusting, or presuming, or for want of repenting*, all may turne to my good in an extraordinary measure. If my *proud flesh* were but abated, and my *plenrisye of vaine desires* wasted, my *stinking weedes extriped*, I know the Lord can heale me in a trice, and would too, *for hee wils not the death of sinners*; and to his Children his loue never had beginning, and therefore can never haue ending. Some good men are taken away, and many lay it not to heart. I could not well spare them but onely for the Lord, heere is so few vpon the earth. But hee will take them allo, *least his Children*

draw like prodigals should assume their portion in this life. Therefore *despise me not you of Idumea* in the Countrey, *but marke Obadiahs* Prophecy against them *that commiserate not Iacobs affliction.* And be not thou a rod, helping to beate Gods Children, least my Heavenly Father afterward (to shew his loue, and to ease my griefe) throw that rod into the fire of his furie likewise. And say not with thy selfe, that thy Children brought it to thee, for it was begun this yeare in the Countrey as soone as in the Cittie. Obe. 5. 10.

Therefore *harden not your hearts, but by your timely repentance prepare your selues,* either to entertaine it, or prevent it. And howsoever your weaknesse hath prompted you on to vse this violence, yet because *wee are Brethren,* and so may continue in Loue, and Peace, as well as in profession of one truth, my prayers shal be powred out for your preservation from inward errors, and outward evils.

And you my deare Children, whersoever you are dispersed, take not too heinously my reproofe since it is just, nor reiect my counsell since it is the token of my loue. I know your hearts are heere, vnlesse your treasures are there. Why should they, or wee be thus seperated, but rather come together, and joyne heart and hand together, and helpe to keepe the blowes from one another: or else ease the smart of them when they are given by our best charitable endevours. I know if all but the poore had gone, God would not haue destroyed them all least you should want subiects for your charity. Or if they had gone too, yet hee would not haue ended his quarrell against my wals, but either haue followed you in hot pursuite by the way side (as he hath done many) or else he wold haue waited til you had returned, & haue begun againe, least you should haue gloried in your owne inventions. Counsell to them.

The last of these is yet to be feared. And therefore *reclaime your erroneous confidence in your flights.* Else though that my heart pant after you, though my armes would faine embrace you, yet I loue you so well, that I would not draw you to inconvenience: Therefore for your health

and preſervation thereof by ſome *good Antidote* againſt your change of ayre, I referre to your learned brothers of *Phyſicke*: not that I thinke my whole ayre is infected, or mortall, but ſickly to any that comes out of a freſher ayre, and more dangerous now becauſe you haue ſomwhat to fright you. To ſtrengthen your heart take this Cordiall *Repentance, and a good Conſcience, vrged from Gods mercy, and built on his Word, and well tempered together.* And for a good Perfume, take *the Lords incenſe*, appointed in *Exodus*, viz. *Myrrhe, Cleare gumme, Galbanum*, and *Frankenſence*. Which foure Ingredients, haue relation to *Prayer and Profeſſion, Faith and Charitie*. Theſe may be your practiſe, and your contemplation; not to hold *to your noſe of vaine-glory, or Hypocriſie*, as *Exodus* 30.38. But *to offer to God out of the Cenſer of a zealous heart*. And then thou ſhalt ſmell it, and others too, and God be ſatisfied, and thy houſe well ayred: and then thou mayſt returne with ſafetie and comfort. And if God do touch thee with the *Plague*, thou ſhalt haue the *Pledge of his loue*: if with the *Peſt*, and not mortally, yet he hath the *Teſt* and proofe of thee, and thou the proofe and tryall of him. If he giue thee the *blow of death*, and the *word of life* alſo, he doth thee no hurt.

Exod. 30.34.

When thou cõmeſt, come with this conſideration; for it is mine, and I haue found it effectuall: *Neither would I be rid of his word of life reuealed in the preaching of the Goſpell in my Temples, to be eaſed of his hand of ſickneſſe on my houſes.*

Come therefore to your old habitations, not to your old ſinnes: and as God hath ſwept my houſe, ſo deſire him to garniſh it with vertue, and furniſh it with graces, *Leaſt worſe things happen to me and you.* And glory not in your inventions, or worldly policie or care, but in Gods power and mercy, that we may ſafely reioyce together, and magnifie his great Name in his holy Temple. And *thinke not they on whom the Tower of Siloam fell, were greater ſinners then the reſt of the people, but vnleſſe you repent you will all periſh.* Neither doe you (my children) which are here reſident, boaſt againſt your weaker brethren: *be not high minded but feare.*

feare. Let not the cuſtome of Gods iudgement harden thee, but relate vnto thy wandring brethren Gods wonders in this iudgement, and mercies in this ſickneſſe, to his glory, and thy comfort, and their encouragement. And if there be any evill lurke in thy heart, *which the broome of Gods wrath hath not ſwept out, repent ſpeedily, leaſt thou brag before the Victory,* and ſo God cut thee off ſuddenly. That ſo doing you may liue in loue and peace together to your liues end.

For if this Canker-worme doe no good, he hath a Palmer-worme ready to bring famine, if that prevaile not, he hath a Catter-piller that vnſenſibly ſhall devoure your Common-wealth, and *the brother ſhall betray the brother* for want of loue, or for loue of gaine. If that ſerue not to reclaime you, he hath *Locuſts of Heretickes,* and enemies to extinge vs, and pill vs bare of every good thing; and ſo what one leaues, the other ſhall devoure. And therefore prevent this Morphew that beginnes to ſpread over my body by timely repentance, by a ſeaſonable and humble acceptation of this kinde correction: which God turne vnto good, and ſeale vnto your ſoules, that the remembrance hereof may be a ſcourge ſufficient to you vpon every falling into ſinne. That your hearts may ſmite you, and you returne before God turne vpon you in his juſt conceived wrath. Fall not to complaining, but to compunction; looke not at the deadneſſe of trading, but the deadneſſe of faith, and God ſhall worke all for the beſt.

This I wiſh may be done when you meete, and before you meete. *For as David dranke not the water of Bethlem,* 2 Sam. 23. 17. *which was bought with blood* (but ſacrificed it) ſo neither ought you to beſtow our deliverance on your ends, but on Gods honor, which hath coſt the life of ſo many thouſand.

In the meane time, the Lord keepe you all in ſoule and body, vntill our meeting, and after, even to the comming of our LORD IESVS.

(* * *)

FINIS.

¶ Postscript.

IF this Declaration want Science, or that Eloquence, that might beseeme me, consider my trouble, the absence of my Orators, the shutting vp of my Libraries, so that I was content with a common Secretary.

ERRATA.

PAg. 1. line 28. for *aboundeth*, reade *boundeth*. p. 7. l. 27. for *calteth* reade *calleth*. p. 8. l. 18. for *Chyur:* r. *Chyrur:* p. 13. l. 21. for *of* r. *off*. p. 17. l. 20. for *reſtraine* r. *reſtaure*. p. 31. l. 14. for *extinge* r. *extirpe*.